

A
S E R M O N

Preached before the RIGHT HONOURABLE the

L O R D M A Y O R,

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A L D E R M E N,

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C I T I Z E N S O F L O N D O N,

A T T H E

CATHEDRAL CHURCH of St. *PAUL*,

On SATURDAY, *November 5, 1748.*

By *ARNOLD KING*, L. L. B. K
Chaplain to the Right Hon. the LORD MAYOR.

L O N D O N:

Printed for JOHN BROTHERTON, opposite the *New Church*,
in *Lombard-street*.

CALVERT, Mayor. }

*The First Court held on
Tuesday the 8th of
November, 1748,
and in the Twenty-
second Year of the
Reign of King George
II. of Great-Britain,
&c.*

IT is Ordered, that the Thanks of
this Court be given to the Rev.
Mr. KING, Chaplain to the Right
Hon. the *Lord Mayor*, for his Ser-
mon, preached before this Court, and
the Liveries of the several Companies
of this City, at the Cathedral Church
of St. *Paul*, on *Saturday* the fifth In-
stant, and that he be desired to print
the same.



MAN.

To the RIGHT HONOURABLE
Sir *WILLIAM CALVERT*, Knt.
L O R D M A Y O R
OF THE
CITY OF *LONDON*.

My Lord,

THE Subject of this Sermon, as well as my Duty, naturally leads me to dedicate it to your Lordship; for I have endeavoured to recommend that Spirit of Benevolence, Moderation, and Loyalty, for which you are so eminently distinguished: A Spirit, which has gained you the Hearts of your Fellow-Citizens, and raised you with uncommon Approbation to the high Office you now enjoy.

Give

Give me Leave therefore, my Lord, to join my sincere Wishes to the general Voice, that you may ever continue to be a strenuous Assertor of religious and civil Liberty, and consequently the truest and best Friend to your King and Country.

I am, my Lord,

Your Lordship's

most obliged humble Servant,

ARNOLD KING.

November 15,
1748.

 LUKE ix. Ver. 54, 55, ~~56~~.

When his Disciples James and John saw this, they said, Lord, wilt thou that we command Fire to come down from Heaven, and consume them, even as Elias did? But he turned and rebuked them, and said, ye know not what Manner of Spirit ye are of; for the Son of Man is not come to destroy Mens Lives, but to save them.

OUR blessed Saviour, after he had preached from Place to Place about *Canaan* and *Galilee*, attended with his Disciples, and the People of that Country had sufficiently heard the comfortable Persuasions of his Doctrine, and had abundantly seen his divine Mission confirmed by the Bounty of his Miracles, was, as the Evangelist tells us, determined to go to *Jerusalem* to the Feast of Tabernacles. *He stedfastly set his Face that Way*; and as he was to go through *Samaria*, *He sent Messengers before him to make ready for his Reception*; but they did not receive him, because his Face was as though he would go to *Jerusalem*. They concluded, that as a *Jew*, he would not worship with them on their Mount *Gerizim*, as in the only true Temple of the Lord; and imagined too, that as a *Jew*, he would have no Intercourse with them. You find

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in St. *John's* Gospel, the Woman of *Samaria* seemed surprized, *that our Saviour being a Jew, should ask Water of her ; for the Jews had no Dealings with the Samaritans.*

The Disciples, who had before acted wrong in several Instances, that are related by St. *Luke* in this Chapter, were more outrageously led away in their *consuming* Zeal, which is mentioned in the Text : They hastily broke out into all the Fury of Revenge ; and upon the first Impulse of the Affront, grew so suddenly warm, that they themselves were guilty of one to our Saviour, as great as that, which the *Samaritans* had before offered to him ; they considered not the Immensity of his Power, who could have sent Legions of Angels to have destroyed the Offenders, but passionately proposed from their own heated and angry Wisdom, that *They might command Fire from Heaven and consume them, even as Elias did :* The Reference to whose Conduct shews another Mistake, which the sudden Violence of their Temper had led them into ; for they seemed to think their Case and that of *Elias* to be the same.—But of this I shall speak farther in its proper Place.

Is it then consistent with Christianity to call down Fire from Heaven upon those, who differ from us in Points of Religion, and may therefore treat us with Disrespect and Contempt ? Is it so, if from a mistaken Zeal they deny us those common Benefits, which Mankind in general are intitled to ? — But why do I ask the Question ? — There are very few, who are not
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convinced, that Christianity would forgive, not revenge these Refusals ; that Christianity is a Doctrine of Mildness and Moderation, not of Hatred and Malice.—Yet as there may perhaps be some, who have considered this as little as the Disciples did ; the Answer to such a Question is well worth our taking Notice of, as it was given by the great Instructor and Redeemer of Mankind. Now you may observe, that sudden as that false Spirit of the Disciples was, in shewing their Vigour for the Cause they had engaged in ; no less sudden and ready was that Calmness and tender Concern, which our Saviour expressed for all Mankind ; for *he turned and rebuked them, and said, Ye know not what Manner of Spirit ye are of ; the Son of Man is not come to destroy Mens Lives, but to save them.*

A noble Lesson ! teaching us to bear the Disappointments and Affronts, which we at any Time meet with, in Sedateness and in Patience. For in Point of Character, this Disappointment or Affront was to the highest Character—it was to the Son of God. In Point of Business or Benefit to Mankind, his was the Business of a right Religion, it was the Benefit of an eternal Salvation.

The Indignity, which the *Samaritans* offered to our Lord, was merely on account of Religion : That Hospitality, with which they received other Travellers, though differing from them in Opinion, was now shut up, and the common Rights of Mankind extinguished to those, who had such full Strength

of Truth and Wisdom, as not to prefer *their* Temple and *their* Worship, to that of any other Part of the World. Their Cause began now to grow desperate indeed, when their Ambition of having the true Temple of the Lord, was to be opposed by our Saviour's *setting his Face stedfastly to go to Jerusalem*, by his going up to the Temple there. This was a Preference of the Temple of *Jerusalem* to that of *Gerizim* : This was resolving a Dispute, which had long kept up their Enmity to the *Jews* ; it was settling a Debate by the greatest Authority, *by the Lord of all Things, by the Judge of all Men*.—How then was this Authority to be weakened ? Why, by denying him that Admittance, which they denied to no others, no not even to him, when he went from *Judea* through *Samaria* to *Galilee* ; that by the Indignity they then put upon him, they might declare to all People, he was no fit Judge, he was no true Prophet.

Hence learn the Mischief of proud and obstinate Zeal.--They stopped their Ears to the Voice of Conviction, they refused to see *him*, the Goodness, as well as Authority, of whose Presence, might have composed the Unquietness they had promoted ; he might have spoke Peace to their Souls ; but they were warm with Revenge, whilst *their Hearts imagined a vain Thing*.

When our Saviour before travelled from *Judea* to *Galilee* through *Samaria*, when his *Back* was towards *Jerusalem* ; when he was not going to worship

ship in that Temple, they received him *then* ; *then* the Samaritans *believed on him from the saying of the Woman, who testified, that he had told her all, that ever she had done.* They then besought him, that he would tarry with them. He did so, and many more believed because of his own Word ; and they said unto the Woman, now we believe, not because of thy Saying, for we have heard him ourselves, and we know that this is indeed the Christ, the Saviour of the World.

Did they then know this, and yet refuse to admit him, when he went from Galilee to Jerusalem to be received up ? They certainly did know this, and they as certainly did refuse him Admittance ; for they knew also, that he would be far from supporting them in the Preference of their Temple and their Worship.

Thus from the Jealousy of losing their Precedence, from the Vanity of worldly Ambition, they rejected Christ, they denied him to be what they knew he was ; and they were particularly ungrateful to him, who, for the many Favours he had conferred upon them, was by the Jews, their great Adversaries, in Derision called the Samaritan.

But this Foolishness of Wisdom was not universal among the Samaritans, they did not all exclude him ; for he was received in another Village, as is implied in the Words immediately following the Text.

Of the ten Lepers, that were healed, *there was but one, who returned to give Glory to God, and he was*

a Samaritan. In his Explanation of the Question, *Who is my Neighbour?* Our Saviour gives an Instance in a Samaritan. As all of them were Objects of his Forgiveness, many of them were Partakers of his Mercy.

They then, who were the principal Offenders, were only answerable for the Offence, and they might indeed be accounted doubly answerable; *first*, for their own Pride and Obstinacy; and, as one persevering Crime always calls in the Aid of other Crimes, they were *again* answerable for endeavouring to make them stagger in their Belief, by this notorious Instance of Contempt.—What Punishment might be thought proper for them, you may observe from what followeth: The Disciples thought the Crime so heinous, that they were for *commanding Fire from Heaven to consume them*.

But as all the Samaritans were not engaged in the Affront, so neither were all the Disciples for revenging it in this dreadful Manner. It is likely, that *James* and *John* were sent to the Village, to prepare for the Reception of our Saviour and his Followers; and as *they* received the Repulse, *they* only are said to instigate this terrible, this general Destruction; and they, we may conclude from St. *Mark's* Gospel, were Men of more fiery Zeal than any other of the Disciples, for there our Lord distinguishes them by the remarkable Appellation of the *Sons of Thunder*: He well knew the Warmth of their Temper; and when for a Sanction of this Destruction,

tion, they hastily applied the Conduct of *Elias*; he returned the Quickness and Bitterness of their Resentment, as I observed before, with as ready, but a more seasonable *Moderation*; he told them, that *they had not considered what Manner of Spirit they were of.*

And now it may be time to reflect, as I proposed, what was the Difference between their Case and that of *Elias*.—To be short, I shall refer you for this particular Part of *Elias's* History to the *Books of Kings*; and shall only recapitulate from it, that *Elias* had all the accumulated Rage of *Jezebel* and *Abaziah* to contend with. *They* were not convinced by the Miracle of the Burnt-Offering, though the People, when they saw it, *fell on their Faces, and acknowledged the God of Elias to be the true God, and immediately obeyed his Order, and slew the Priest of Baal.* *Abaziah* sent a Captain and Fifty Soldiers to apprehend *Elias*, not believing what he had told his Messengers, *that he should surely die.* *Elias*, to vindicate the Truth of his Predictions, and for his own miraculous Protection, called Fire from Heaven, and consumed this Captain and his Fifty Soldiers.—The second Captain with his Soldiers was sent with greater Fury and Impatience; and *his* Message was to tell *Elias* to come down *quickly*; but this Insolence to the Prophet gave no Alarm to him, who *had been directed by the Angel of the Lord*; he was secure under the divine Command, and this Captain also, and his Soldiers, who acted under an opposite Command from the wicked

wicked *Abaziah*, were consumed by the Fire, that was called from Heaven. But at this Village neither Christ nor his Disciples had any Violence offered to them; upon Refusal here, they had Accommodations at another Village.

Elias had stopped the King's Messengers by the particular Order of an Angel: To maintain this Action against an hasty and irreligious Prince, there must have been great Power given him from *above*, and through the whole *he* acted by the Direction of Heaven. But there did not arise any human Apprehensions of Danger from the Disciples being refused a Lodging in this Village; nor was there any Influence of Heaven, that could direct them to this hasty Judgment.—The Sequel tells us just the contrary.

Much Difference was there likewise between these two Cases, in another View of them.

Elias called for the Destruction only of those, who came to seize him, and deliver him into the Hands of his Enemies, of such professed Enemies, that Notice had imperiously been given him, *his Life should be taken away*.

The Disciples called for a devouring Flame upon the whole Village promiscuously; the Good and Bad were to be involved in the same Fate; Friends as well as Foes were to be the Burnt-Sacrifice of their religious Fury. They did not consider, that God would not suffer the Guilty and the Innocent to perish together, no, not in *Sodom*; that he would not suffer *Nineveh* to

to be destroyed, because there were many in it, *who knew not their Right-hand from their Left.*

They were quick in remembring the Fire, but very dull in forgetting the Application of it.

Again, Length of Days, and Riches, and Honour, (mere temporal Blessings) were expected by the unconverted *Jews* to be the Encouragement, and the Reward of keeping the Statutes, and observing the Ordinances of God ; the Punishments therefore, that were inflicted on them, were best adapted to Men of these Persuasions. Present Calamities were their only Conviction ; and we all know from the History of them, that it was their Calamities, that made them call upon the Lord ; and, *when they called upon the Lord in their Trouble, and he delivered them out of their Distress,* they were insincere in their Thankgivings, they soon *started aside like a broken Bow ;* they returned to their former Iniquities, and added those of the very Nations they were delivered from to their own.

These People were to be awakened to their Duty by the Terrors of Heaven : The Delivery of the Law to them at Mount *Sinai* was introduced by *Thundrings, and Lightnings ; by the Mount's being greatly shaken, and altogether on a Smoke, by the Voice of a Trumpet that was exceeding loud.* They were to be made *tremble, before God spake his Commandment to them.* The Spirit of *Elias* then was very proper to enforce those alarming Appearances, with which alone they were sincerely affected.

But afterwards in his appointed Time did God by milder, though not less powerful Motives ; and by the *still Voice* of his Son call Sinners to Repentance, and make a farther Revelation of his Will to them by him, *who came not to destroy Mens Lives, but to save them.*

The Disciples well knew, by the Doctrine they had received from Christ, that temporary Blessings or Calamities did not distinguish the Good from the Bad : They had heard our Lord's Sermon upon the Mount, in which he strongly opposes the Saying, *thou shalt hate thine Enemy* ; for his Saying was, *Love your Enemies ; bless them, that curse you, do good to them, that hate you, and pray for them, that despitefully use you.* And he had taught them *to forgive Men their Trespases*, from a most enforcing Consideration, that, if *they* did so, *their Heavenly Father would also forgive them* ; but if they did not, *neither would he forgive their Trespases.*

When in the Presence of the Disciples, *Jesus said to one sick of the Palsie, Son, be of good Cheer, thy Sins be forgiven Thee ; certain of the Scribes said within themselves, this Man blasphemeth.* He then gave them another immediate Instance of his Power, in shewing them that he knew their Thoughts. He did not exercise that Power in punishing *their evil Hearts* ; but by a most convincing Way of Reasoning, asked them, *whether is it easier to say, thy Sins be forgiven Thee, or to say arise and walk ?* By which they must presently perceive, that he, who had

Power with a Word to cure the Diseases of Mankind, had Power to forgive their Sins. Thus did they affront the Lord of Life and Glory ; and thus did he forgive them, and, in return, instruct them in the Way of Salvation.

When *the Jews thrust him out of the City and led him to the Brow of the Hill, that they might cast him down headlong, he passed through the midst of them, and went his Way.* When his Life seemed in Danger, when they used him with much greater Indignity, than the Village of *Samaria* did afterwards, he thought not of Revenge, but continued to heal the Distempers of their Bodies, and to promote and confirm the Reformation of their Minds.

These Instances, and many more might be added, of the Lenity, the Charity, the merciful Disposition of Christ himself, were manifested in the Presence of his Disciples. How then could they expect, that he would suffer Fire to be called from Heaven, to the total Destruction of these *Samaritans*, when they had plainly seen him pardon so many personal and more gross Offenders ? There Zeal had certainly out-run their Knowledge ; all became Fury and Wildness ; and *they knew not then what Manner of Spirit they were of.*—It was not the Spirit of *Christ* :—It was not the Spirit of *Elias* :—It was so rash a Spirit, as would have tended to the Destruction of themselves, and all the World.—For, if Fire is to come down from Heaven, as often as any Indignity is offered to God ;—*Jews, Samaritans, Disciples, and*

all the World would be comprehended in the general Sentence. *We know, as the Prophet Jeremiah speaks, that the Way of Man is not in himself; It is not in Man, that walketh, to direct his Steps. O Lord! Correct us but with Judgment, not in thine Anger, lest thou bring us unto nothing.*

The Disciples of Christ should *know what Manner of Spirit they are of*; they should always carefully guard against the Eruptions of Enmity and Revenge; they should learn, (for Christ spared no Pains of Precept or Example to teach them) that the Motions of their Spirit should be actuated by a saving *Grace*, not by a consuming Zeal.

The *general* Doctrine deducible from what has been said, is plainly this, that we are not to endeavour at the Propagation of Religion by Force and Violence, not rashly to call down God's Vengeance upon those, who differ from us in the Manner of promoting it.

A Zeal for Religion is commendable, as it is necessary for the Support of it; but we should be cautious, that it be conducted by Justice, and Mercy, and Good-will towards Men; and that it is not made a Pretence, and a Covering of something too base and too worldly to appear in it's own Deformity. A Zeal, that is composed of Unkindness to our Fellow-Creatures, in that very Instance, forfeits the Title of Christian; nay, is absolutely inconsistent with Humanity. -- Yet there may be a great Fervency in Religion, much
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to the Glory of God, to the Praise of him, that exercises it, and to the general Benefit of Mankind: All the Contention of being superiour to each other in Acts of Forgiveness, Charity, and Love are laudable Efforts of a truly religious Spirit; they make Ambition a Virtue, and consecrate the Pride of excelling; they make, in the Language of our Saviour, *those who are the Least*, who are the most ready in their Humility to serve others, *to be the Greatest*.

The Honour of God our Creator, the Merits of Christ our Redeemer, when they once engage our Hearts with due Attention, are Subjects, that must enliven and warm the coldest Dispositions; they must elevate them into Praise, and Thanks, and Adoration; they must invigorate our Duty and our Worship, which we are strenuously to defend against the Blasphemer; and against *the Fool, who hath said in his Heart, there is no God*.

But then from this Tendency of our exalted Gratitude to Heaven; we must remember, that as our Defence is in Behalf of a Religion, made up of Charity and Love, so should we contend for the Truth *in the Spirit of Meekness*. We have a Right to convince, but not to condemn those, that differ from us. We are to endeavour the Promotion of God's Glory, but we are not violently to declare his Vengeance, and produce ourselves as the delegated Executioners of it.

It is our Duty to vindicate God's Honour, it is our Duty boldly to rebuke Vice, and to be constant
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in the Defence of the saving Health of the Scriptures ; but, whilst we reprehend the *Errors* of Men, let us not be offended at their *Persons*, remembering that we are but Men, and how much we all stand in need of his Intercession, who sitteth on the Right-hand of God, and who, when on Earth, preached and practised Forgiveness.

The Application of the Whole is natural to the present Solemnity.

This Day are we assembled to render our solemn Thanksgiving unto God, that we, as these *Samaritans*, were saved from that destroying Spirit, and from the secret Fire, which was laid ready to consume the King and Parliament, to the Subversion of the Government and Religion established among us ; that our Persecutors were rebuked, not by our Forefight, but by the Providence of God ; and that the Instruments of their Malice, who were irritated to break through the Peace of this Nation, were taken from among the Children of Men, not by any new Act of Authority, but by the Law, that is, and has been constantly established among *all* Nations.

Of what this Spirit was composed, and where it was encouraged, the violent Proceedings of the Papists have never given us Time to forget. And we are sure of this, that it could not proceed from *that Religion*, (from the Religion of Christ) under which they would excuse their Virulence and their Cruelty : For our Saviour gave us his living and his dying Testimony, that the Religion he came from Heaven to reveal,

reveal, was not to be promoted by any Death but his own, and that of his Followers. There was a Time indeed, when his Apostles and Disciples were *slow of Belief* that this should happen to him—that the Saviour of the World should not save himself. But by continually observing his Submission to the higher Powers, and by seeing him resign himself to the Cross, pursuant to the Decree of an authoritative, though a wicked Judicature; they were fully convinced, that the Mission they were to fulfil, was to be by Persuasion and Example; not by overturning of Governments and massacring the People.

St. Paul, who *once breathed out Threatnings and Slaughter, against the Disciples of the Lord; who was present and consenting to the shedding of the Blood of the first Martyr, St. Stephen; and who had compelled the Saints to blaspheme, being exceedingly mad against them*; when he was converted to the Christian Faith, was a warm Assertor of it's Doctrine, and his Spirit *was often stirred in him*; but then it was a Spirit of Argument and Reasoning only, and such as converted others to the right Worship.—You find, when he became a Christian, he *no more breathed out Slaughter*: The Torrent of his Temper became a rapid River, but it kept within due Bounds: It did not drown the Country, but enriched that Pasture, which fed the Flock of Christ. As he understood the Constitution of those Places where he preached, he was so far from opposing their established Government, that he ever appealed
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to their own Laws, when they themselves had Patience to act consistent with them.

If then the Principles of the Christian Religion forbad the Disciples and Apostles to propagate the Gospel by Fire, by Assassination, or Rebellion ; whence can the Successors of *St. Paul* or *St. Peter* derive any divine Commission to foment the Spirit of Discord, to lift up the Sword of Persecution among those Nations, where the Method, that these Saints themselves used, is encouraged in a free Use and Explanation of the Scripture, where Religion is founded on a deliberate Examination of the Word of God ; and where the Virtue of that Religion is not obscured by the Compulsion of it ?

Were the Papists angry with us, that, whilst *They* were puffed up with the Dignity of succeeding *St. Peter*, *We* were practising his Doctrine ? Were they forced to have Recourse to his Faults, to punish us for following his Perfections ? And was it not a Reproach to their great Predecessor, to aggravate the *Violence* of his Temper, in Revenge to those, who were intent on the *Goodness* of it ?

But as our Saviour condemned *St. Peter* for cutting off the Ear of the High-Priest's Servant, and with a Touch immediately healed the Wound of his mistaken Zeal ; so did he rebuke the furious and consuming Zeal of those, who claim Succession to that Apostle, by delivering us from the Stroke, that was (as on this Day) by them so *fatally* intended.

And to the same almighty Goodness are we indebted for the Restoration of our Religion and Liberty, by the Arrival of his Majesty King WILLIAM; who, when the legal Fences of Government were broken down, rescued us from the blind Zeal and Bigotry of Popery and Arbitrary Power.—

Thanks be to thee, O God, that thou hast rebuked this consuming Fire—Thanks be to thee, O God, that thou hast restored us from Tyranny to Liberty, and given us Leisure to praise, honour, and glorify thee: And as we have been so often delivered, out of thy great Loving-kindness towards us, make us evermore ready to serve thee in all godly Quietness!

The Blessings of this Day have been the more happy, as they have been lasting to the Nation; for hence do we derive those pure Streams of Liberty, which have been hitherto sweetned by the Channels through which they have been continued to us. Those wholesome Ingredients of Justice and Clemency, which are inseparable from his PRESENT MAJESTY'S Disposition, have established the Health of our Constitution, in Church and State: And Art and Eloquence must sink in the Commendation of his Virtues, whilst they are made more illustrious by the Love and Esteem of his Subjects.

As every wise Man is sensible of the happy Union between the King and his People, every wise Man will be thankful for it. Seditious Spirits (for all Men will not be satisfied) may raise up Misrepresentation

tation and Calumny, to divide this Union ; they may falsely call Licentiousness, by the endearing Name of Liberty : But when they fancy, that every Opposition is Patriotism, it might serve to calm this boasted Spirit, if they considered, that there is a Meanness in *opposing* those in Authority, out of Pride and Revenge, as well as in *bearing* Tyranny and Oppression. They are both pernicious to the Publick Good. The last, it is true, enslaves us ; but does not the other do so too ? for that divides, and weakens us, and sets us against ourselves ; it produces civil Hatreds and Contentions ; and, when from too great a Jealousy of being Slaves, we have really made ourselves so, we willingly resign the small Remains of Liberty and Property, we might with due Subordination have enjoyed, into the first Hands, that we think will protect us, and raise us again——even but to the Level of that Condition, which we had ruined by Dissention.

Sorry am I, that I can collect this from the black Annals of our *English* History, but this Observation is not confined to our own Nation only : Rebellion hath been the common Scourge of unreasonable Discontent.

The Expedients against such Evils are a modest Opinion of ourselves, a chearful Submission to lawful Authority, and a Benevolence so universal, as to include all, who differ from us in political or religious Points. If we complain of Grievances, we should be certain, that they are really so ;--and consult
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upon such Occasions with the sober and discreet Part of Mankind ; not with such as carry a perpetual Discontent about them ; not with such, who are as often angry with Providence, as with the Government of the State. When, upon mature Deliberation, we find, that something has been done amiss, that our Superiours have not only been fallible, but false in their Conduct ; our Addresses to the higher Powers for Relief should be tendered with Duty to the King, and the Laws, by which his Sceptre is maintained. For, as the Laws of the Land are always free and open, as no Part of our Government pretends to Infallibility, the Discovery of any real Misconduct or Guilt of those in Power will be an Act of true Patriotism, and the Remedy will redound to the Honour of the King, and the Interest of his People, which as they are never to be separated, so jointly will they make us a renowned Nation, and a Praise in the Earth.

Never had we greater Opportunity of displaying this national Character ; we never were more unanimous in our Sentiments of Government, than we are at present ; our City is a *City at Unity within itself*. Judicious and thinking Men are greatly of one Mind, and it is to the Praise of those, to whom *Honour and Tribute are due*, that from the Mixture of so many Complexions and Capacities, they can create so much Uniformity. It is a pleasing Reflection to think, that a Spirit of Benevolence is diffused through all Hearts ; that we can differ

fer without Resentment ; that we can contradict without Reproaching ; and that our particular Contentions are but the kind Exertions of our Abilities for the general Welfare.

That there may be some, who are guided by Pride and Interest, and whose peculiar Politicks are founded merely in their own Satisfaction, and not on the Duty of Obedience ;——That there may be others of so turbulent Spirits, as to think it mean to be contented with any Thing ;——That there may too be some, who would be startled at calling down Fire from Heaven, and yet carry such latent Sparks of Opposition in their Breasts, as are ready to kindle into destroying Flames from the poisonous Blasts of Envy and of Faction :——That there may be some few such among us should remind us to abate our Pride, and teach us not to confide too much in our own Security, but to rely on him, who not from our Merits, but from his own great Mercies, hath marvellously protected and delivered us.

Let us not therefore view such providential Deliverances, as we this Day celebrate, nor the many Blessings we at present enjoy with Indifference and Inattention : But let a thorough Sense of them sink deeply into our Hearts, that it may take Root there, and bring forth in us *the Fruit of good Living*.

Let us consider, that national Blessings are, sooner or later, Blessings to each Individual ; and that it is the Duty of every one to express his Thankfulness
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for them in such a Manner as will be most acceptable to him, who hath vouchsafed them to us.

To this End, let that Piety, Loyalty, and Order reign among us, which may testify to the World the Regard we have for the Religion we profess, now settled among us, after having been rescued from the Darknes and Cruelty of Popish Superstition.

And as the Means of preserving this Religion, let us add the Respect we owe to the Government under which it flourishes—let us be forward in Love to our Brethren, and in promoting Concord in the Society, whereof we are Members.

Let us end our Thoughts on this Day as we began them, by reflecting that a Spirit of Severity towards the Errors of others is repugnant to the calm Temper of Christianity, which is *pure and peaceable, gentle and easy to be intreated, full of Mercy and good Works.*—*And let us pray for the Peace of our Jerusalem, and that they may prosper, who love Thee.*

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for them in such a manner as will be most acceptable
to him. who has vouchsafed them to us.
To do this, let our First, Second, and Third
den signs among us, which may apply to the World
the Record we have for the Religion we profess, now
be the sign of our being, as we are, and not as we
Darkness and Council of Jewish superstition.
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where we are Members.
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the Fears of others as responsible to the civil Empire
of Christianity, which is part of our duty, and
and call to the Government, let us be forward in Love to our
Brethren, and in preserving Concord in the Society,
where we are Members.



E. I. W. I. E.

Thursday the 11th Day

of May 1793

of the County of

of the State of New York

of the County of

of the State of New York

of the County of

of the State of New York

I do hereby certify that the Thanks of
the Court be given to the Rev.
Mr. J. C. Cooper for his Right
Hon. the Lord Mayor, for his Ser-
vice, rendered before this Court, and
the Jurors of the several Companies
of this City, at the Cathedral Church
of St. Paul, on Friday the twenty-
third of May, 1793, being the Day ap-
pointed by the Statute for a Publick
Thanksgiving for a General Peace,
and that he be desired to print the
same.

MAA